

Registered L. 89

THE NUR AF SHAN

PUBLISHED EVERY FRIDAY.

Vol. XI

LUDHIANA:—January 25th, 1907.

No. 4

FOREIGN TELEGRAMS.

London, Jan. 17.

The earthquake at Kingston occurred absolutely without warning. The weather was warm, the sky cloudless, and the people were indoors or lounging on the piazzas when suddenly there was a quivering blow and a instant of suspense, then a succession of shocks bringing down the tottering buildings. The population rushed to the race-course and the hills, where they still remain in a state of panic.

The black preachers are exhorting the people to repentance, and the work of rescue devolves chiefly upon the whites, the terrified negroes refusing to work. The weather is fortunately dry, but an outbreak of fever is feared owing to the destruction of the water-supply.

The American Navy and War Departments are hurrying food and medical supplies from Cuba and Puerto Rico.

His Majesty has given a thousand guineas to the Jamaica Mansion House Fund. The Corporation of London and the Royal Steam Packet Company have each given a thousand guineas.

Worldwide messages of sympathy, including one from President Roosevelt, are coming to the King.

Reuter's correspondent at Shanghai states that owing to the outbreak of small-pox the famine camp at Tsing-Kiang-pu has been broken up, and three hundred thousand destitutes are proceeding homewards. Terrible scenes are witnessed. It is estimated that a quarter of a million are doomed in Tsing-Kiang-pu alone. Four hundred thousand will probably perish at Antung, where every house visited was found to contain dead and dying.

The Ottawa House of Commons has passed a Bill ratifying the Trade Convention between Canada and Japan. Sir Wilfrid Laurier in his speech reminded the Columbian member that Japan must be treated as a civilized nation and an ally of Britain.

London, Jan. 18.

A cablegram from Sir Alexander Swettenham last night states that the earthquake was confined to three parishes—namely, Kingston, Port Royal and St. Andrew. There have been 343 burials at Kingston, and 500 were in a hospital in a mill by noon on Thursday. A few bodies are still covered by ruins. Some looting has occurred, but the population are wonderfully patient, though listless.

Newspaper correspondents state that the harbour is sinking, and it is feared the city will slip into the sea.

At Plum Point, Port Royal, the lighthouses have disappeared. The German liner *Prinz Waldemar* is ashore. The Hamburg-American line have suspended sailings to Jamaica owing to the change of the ocean bed.

The Queen has given a thousand pounds and the Prince and Princess of Wales 525 pounds to the Mansion House Fund.

The Washington House of Representatives has passed an Emergency Bill authorizing the distribution of provisions, clothing and medicines in Jamaica.

A ghastly procession of carts continues to the cemetery where the bodies are buried in batches of twenty. It is believed that there are many more in the wreckage which reeks with the odour of burned flesh.

The French cruiser *Kleber* at Martinique has been ordered to Kingston with relief stores.

Sixty-one British whites are now known to have been killed. Two earthquake shocks occurred at Oban yesterday. The houses were shaken, and the population was much alarmed.

London, Jan. 19.

Mr. Birrell, speaking at Bristol, said that before many months the Government would again submit its education plans to the House of Lords to enable the latter to reconsider their judgment. The Government must also consider the problem, too long postponed, of dealing with the House of Lords. "We must have a Second Chamber which the country can respect."

The American Admiral at the request of the British authorities has landed Marines at Kingston, and the streets are picketed with American guards.

Six hundred bodies have now been recovered, and more are constantly brought to light.

Sir Alfred Jones says that the refugee negroes can find work on the Panama Canal, and their places on the plantation will be taken by East Indians.

A message from Kingston, dated the 19th, states that over seven hundred dead have now been buried.

The American marines are busy blowing up with dynamite dangerous buildings. The inhabitants are most grateful to the United States for the assistance rendered, but no British vessels have arrived. There are twenty thousand homeless and destitute people.

Reuter's correspondent at Teheran wires that the Shah has ascended the Peacock Throne.

The late Shah's second son has been appointed Heir Apparent.

The Princes, Ministers and foreign diplomatists were present at the enthronement. The Grand Vizier placed the crown on the Shah's head. The British and Russian Ministers subsequently expressed the satisfaction of their respective Sovereigns at the nomination of the Heir Apparent, which is regarded as securing permanent order in Persia.

King Edward has telegraphed wishing the new Shah a long and prosperous reign.

Teheran was illuminated yesterday evening and there were general public rejoicings.

A *darbar* was held this morning in the first great Palace court. The Shah sat on a marble throne while the Heir Apparent stood in front.

London, Jan. 20.

Senator and Mrs. Root are the guests of Earl Grey at Ottawa for five days. Mr. Root, in the course of an interview, said that the visit would possibly have political effect because the better people understand each other the easier it was to settle difference.

London, Jan. 19.

The Federal Government Bar have started two actions in San Francisco to ensure to the Japanese equal schools advantages. It contends that the exclusion of Japanese children is a flagrant violation of the Treaty, that it is unjustified by the law of California, and if it were justified, the law would be null and void.

London, Jan. 21.

The assembly of the French Bishops has been closed. Their decisions are not revealed.

Violent scenes occurred on the occasion of the expulsion of the inmates of the seminary of Beauprean in the department of Maine-et-Loire. The troops twice charged and fifty seminarists and soldiers were seriously injured.

EDITORIAL NOTES.

Several months ago we printed in these columns a poem contributed by one of our friends. The following lines are from the same pen. We trust that their deep spirituality will find an answer in the hearts of our readers.

"Ho, every one that thirsteth, come ye to the waters.
Wherefore do ye spend money for that which is not
bread? and your labour for that which satisfieth not?"

Isaiah 55: 1, 2.

"E'en as at noon-time on an August day
The earth is parched, the grass all withered lies,
No song of bird is heard, and all round
The white dust rests on leaf and flower.
When the whole world seems quivering in the heat
Of the fierce noon-day sun, and stillness is reigning,
Seemeth to say that all the world is dying—
Dying, or dead, from sadness and despair,
Thus on a time my soul lay in this world,
So parched, so faint, so drooping 'neath the glare
Of earthly misery and make-believe,
That there could scarce be found in it one spark
Of life from which to raise it up anew.
But, as the flower crieth for the rain,
Or as the deer doth seek the forest pool,
So did I cry, so sought my thirsty soul—
Sought daily, hourly for it knew not what—
Sought to fill up that bitter emptiness
With earthly things, but sought without avail.
Aye, vainly, for within this wilderness
There flows no stream, nor wellet up a spring
Where man may quench the spirit's mighty thirst.
In pleasure's cup I sought relief to find,
And, draining, found it but a bitter draught.
I delved the mines of wisdom, but in vain;
There beauty lay, but dry and comfortless.
I sought by travel to cast thought away,
And o'er the world I wondered seeking rest,
But found it not; for, ever in my heart
A cry arose, and mightier daily grew,
For water—living water—that pure draught
Which flows from 'neath the very throne of God.
Yet, what to do? How could I satisfy
This God-like craving of the soul within?
I knew no heavenly spring; no road I knew
Wherein to guide my tottering steps to Heaven.
Nor, had I known it, did I strength possess
To make the long ascent—to struggle up
Unarmed, unaided, to the feet of God,
And of his bounty claim the gracious gift.
No angel was I, dazzling, glorious—

No Michael, that on stately pinions I
Might hope to scale the lofty walls of Heaven.
I was a creature feeble, of the earth,
Bound down by custom, slave to many a vice,
Finding my joy among the things of sense—
Nay, finding not, but thinking that I found.
Had not my soul rebellious risen up,
Refusing to be duped by sham delights,
I, like the swine, would e'en have been
Content to trample under foot the pearls,
And seek enjoyment grubbing midst the husks.
And so I wandered, driven here and there
Weak and despairing, never finding rest.
For if I sought by earthly means to still
The ceaseless, restless cravings of my soul,
Straightway I seemed to hear a whisper sad:—
"Why give me such as these, I want them not,
I am from God, in him alone can find
That which will give me comfort—give me peace.
And sometimes, when I sought more violently
To drown my spirit in forgetfulness
The whisper rose into a fearful shriek,
Thrilling with pain and sorrow infinite:—
"Husks! Husks! These all are husks."
Thou who wast made, to be a son of God,
Why wilt thou cast thy heritage away?
Why seek for rest where rest was never found?
Dost think to find the pure amidst the foul—
Midst things so base a holy thing to find?
Cease not to seek, but cease to seek it here.
Not midst the ashes of this littleness
Shalt thou find aught of God—ought truly great.
Men seeking sun-light do not delve for it,
But lift their eyes up toward the azure blue,
So do thou lift thine eyes, and thou shalt find
That rest and comfort are not far away."

(To be continued.)

THE FATHERHOOD OF GOD.

A great teacher of our generation has said that the question of the day is not, Is there a God? but, What is God? Pronounced atheism is rarely met with, and though some hesitate to give the name God to the great Reality which lies behind what we see, that there is such a Reality is almost universally admitted. The question is as to its nature. Must we say "it," or can we say "His?" Can we predicate attributes, or must we content ourselves with speaking of the Unknown? If attributes may be predicated, what are those attributes? Is God one with whom we can enter into personal and loving relationship, or do we dishonour Him by attributing to Him such a human feeling as love? Such questions are surrounded by many difficulties, but they can-

not be eva
the world w
wrongly a
wrong th
quences.
should on
the risk of

It has b
tried to e
said, "God
well said,
another w
derstand v
so many
God it wa
designated
sense near
meant on
ception o
hearted a

It is s
He spok
essentially
to men b
say, that
fatherhood
we prom
of Jesus
disciples
ask bread
stone?"
to give
shall you
that ask
view and
that we
all that
much m
something
dence o
liberal
than me
ideal F
makes t
say that
stateme

It is
imagin
sense a
Aryana
ply tha
content

not be evaded. Our view of God determines our view of the world we live in, of ourselves, of our duties. To think wrongly about God is to think wrongly about life, and such wrong thinking has practical as well as intellectual consequences. It has accordingly been thought well that we should once more turn to this all-important theme, even at the risk of repeating what has already been so well said.

It has been shown in previous papers that when Jesus tried to explain to a poor woman the nature of God, He said, "God is Spirit," and that one who knew His mind well said, "God is light," and "God is love." But there is another word which claims our attention as we try to understand what Jesus taught about God. He never said in so many words, "God is Father," but when He spoke of God it was by this loving title that He almost invariably designated Him. In the Gospels the word occurs in this sense nearly two hundred times. Let us ask what the term meant on the lips of Jesus, and then see whether the conception of God thus presented is not worthy of our whole-hearted acceptance.

It is sometimes said that when Jesus called God Father He spoke metaphorically. Fatherhood is held to be essentially a human relationship, to which God's relationship to men has some resemblance. But it would be truer to say that the Divine Fatherhood is the reality, and human fatherhood the feeble copy. This will be more evident as we proceed. Meanwhile we may refer to a single saying of Jesus which bears out this view. When teaching His disciples to persevere in prayer, Jesus said, "If a son shall ask bread of any of you that is a father, will he give him a stone?" and then added, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Human fatherhood is "evil," limited in view and selfish. It is not the ideal of fatherhood. For that we must look above to the Heavenly Father, in whom all that is best in human fatherhood is found, and "how much more?" Jesus did not say that God was Father and something more, and that it was in virtue of this transcendence of human fatherhood that He would bestow more liberally than man would do. God would do greater things than men simply because he was the Heavenly Father—the ideal Father, with no intermixture of the "evil" which makes the human father such a poor copy of the divine. To say that God is the Father is thus no metaphor, but a simple statement of fact.

It is necessary to emphasize this, for it is a mistake to imagine that the word Father as used by Jesus has the same sense as it has in some other religious systems. The ancient Aryans spoke of Dyaus as the Father, but that does not imply that their view was the same as that of Jesus. It is the content of the name rather than the name itself that is of

importance. We have seen this, at least, that fatherhood with Jesus meant not something less than human fatherhood, but something more. Let us now look in more detail at His use of the word and the view of God which it implies.

(1) In the first place let us notice that the word implies that the author of our being is a Person. Jesus never required to state this in so many words, for those to whom He spoke never doubted it. His work was to correct the imperfect views of God's character which were commonly cherished, not to go further back and deal with those who denied that God had a character at all. But though the view that God is a Person is implied rather than explicitly stated, it is necessary to emphasize it here; for we are often told that God is so far above men that we cannot speak of Him as personal. Personality, it is said, implies limitation. As persons we are finite, and if we say that God is personal, we are saying that He too is finite. To find whether this is so we must ask what is meant by personality.

We need not spend long in refuting the view that personality implies the possession of bodily form. Our body is not part of our personality, but only the animal medium through which human personality manifest itself. When Jesus spoke of God as Father, He did not for a moment imply that He possessed the bodily frame of a human father. What he said about God as Father must be read in the light of His statement that "God is Spirit." When we try to define Spirit, we do not, indeed, go far when we say that it is not material, for the highest qualities of Spirit are positive. But along with these goes the negative quality of immateriality, so that whatever else may be implied, the idea contains that at least. The Heavenly Father, then, being Spirit, is not possessed of bodily form.

It is often held, however, that though personality does not imply embodiment, does imply limitation, and thus cannot be attributed to the Infinite we Spirit. Now it is of course true that personality, as know it in ourselves, is limited, but this limitation is no essential part of personality. Personality contains three elements—knowledge (especially self-knowledge), desire and will. As these appear in us they are limited indeed. We know ourselves as persons, but our knowledge both of ourselves and of the world around is sadly imperfect. Our desires are limited in their range, and are often fixed on unworthy objects. Our wills are weak; we have the utmost difficulty in controlling ourselves, and our power of imposing our will on others is small indeed. Such is personality as it exists in us. But is it not possible to conceive of a being who shall possess without limit those qualities which are possessed by us in such limited form? Is there any insuperable difficulty in thinking of God as one who has infinite knowledge, whose desire is no weak or selfish feeling, but an infinite yearning for the highest good of the world He has made, and whose power of carrying out His will



knows no bounds?—in other words, a being who is omniscient, infinite in love, and omnipotent? Do we dishonour God when we say that these are His attributes? Yet these are simply the attributes of personality, set free from the limitations under which they appear in us.

Such was the being whom Jesus called Father. "Your Father knoweth what things ye have need of." "The Father himself loveth you." "He maketh His sun to rise on the evil and on the good." "Your Father in heaven is perfect." Such are some of the ways in which He described God's knowledge, love, power, and moral perfection. But quite apart from explicit statements about the attributes of God, there is implied in His teaching throughout that God is a being to whose nature our nature is akin, to whom we are responsible, and with whom we can enter into personal fellowship.

(2) Of the attributes which are implied in Christ's description of God as Father the one on which He dwelt most was love. When the disciple who understood Him best makes the statement that "God is love," we feel that he is only summarising the teaching of his Master. With Jesus fatherhood is no mere synonym for creation. God is not merely the author of men's being but the being who sustains their life, cherishes towards them the fatherly spirit, and tries to lead them into true fellowship with Himself. This fatherly spirit is exercised towards all men. Jesus referred to God as "your Father" in speaking with the multitude as well as in His intercourse with His disciples. He never discussed the question that has given theologians so much trouble—whether God is the Father of all mankind or only of those who believe. It may well be that God's relationship with those who have entered into fellowship with Him and look upon themselves as His children is something much more intimate than His relationship with those who do not respond to His love. Jesus Himself indicated that in a sense men could not be called God's children until they manifested His spirit. In urging His hearers to love their enemies He gave as a reason, "that ye may be the children of your Father which is in heaven," implying that if they did not act thus they were in a sense no children of His. But this more intimate relationship is not to be understood as excluding or throwing into the background God's relationship to all men. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Men may be His prodigal children, living without filial feeling, and "no more worthy to be called" His sons. But the fatherly love which welcomed the prodigal never ceases to yearn over them.

IN NORTH CHINA.

Rev. Courtenay H. Fenn, the Recording Secretary of the North China Tract Society, tells of the remarkable interest manifested in the northern part of China,

He writes from Peking in part as follows:

"We honestly doubt if there is any other place in the world where, at the present time, every dollar put into good Christian literature will count for as much as here in China. We printed over 225,000 tracts last year; but how was it done? Only by consuming over \$2000 of the Indemnity Fund, which we had hoped to use for the securing of a permanent establishment. At this rate, not only will the whole of that fund be exhausted, but we shall be unable to print books sufficient to supply the demand. This demand has greatly increased of late, particularly from Manchuria, even though the work there has not yet been fully resumed in view of continued military occupation. In our own mission field, particularly in the country, the demand for books is at least twice what it was a year ago; and not a few of our most hopeful inquirers tell us that their interest was first aroused by the reading of some of our books bought from missionary or colporteur on the market place, or in the chapel."

A GENEROUS SPIRIT

A spirit worthy of emulation is manifested on the mission field in Tshing Tshing Tan, China, where it is reported that the people have been contributing their poor little bits of jewelry to the native pastors, praying them to open schools where the older women and girls who have not learned to read may go and learn, and then go home and help those in their homes who also do not know how to read. One native pastor received thirty-nine earrings, fourteen finger rings, three silver hair pins and two pipes. There was almost a peck collected. It is all the poor women have, and they gave it for a purpose. The pastors did not ask for it at all.

THE GREAT OFFER.

Not long ago a young man fell off a swiftly sailing yacht, and was in danger of drowning. Without a moment's hesitation, two of his companions leaped overboard, swam to his assistance, and, after a hard struggle, saved his life. The newspapers rang with the well-deserved praises of the pair heroes who, at the risk of their own lives, had saved another. The opportunity came to them of doing a noble deed, and they did not fail before the test.

The Gospels tell of a young man who had a magnificent opportunity. He was rich. Around him were multitudes of poor and needy ones. The call came to

him from Jesus. They told them in their promised him denial would not obey him speaks of him the great offer.

It is not demand come in the most occasions for to shame, and is the truest

We
T
But
A
Each
A
And
T

The Ha
"Paradise
pond to th
—the entire
ever, the s
eventually
inhabitants
devour the

These fi
Galveston,
minnows, v
tite for mos
of them, r
ped to Hon

The fish
being liber
batch were
those set
with extra
and small
with the fi
few years
Hawaiian
mosquito.

No bit
can possib
menting
petroleum
rities exp
insects.

him from Jesus himself, to use his wealth for helping them in their cruel distress. No earthly reward was promised him, but he was assured that the path of self-denial would lead to eternal life. The young man did not obey the call, and Dante, the great Italian poet, speaks of him as the one who "with ignoble spirit refused the great offer."

It is not every day, nor to every person, that the demand comes for making a conspicuous sacrifice. But in the most commonplace lives there are never lacking occasions for shunning the selfishness that can lead only to shame, and for practising the forgetfulness of self that is the truest title to honor.

THIS WE KNOW.

We may not know, indeed,

The whys, the wherefores of each life;
But this we know—there's One who sees

And watches us through joy or strife.
Each life its mission here fulfills,

And only he may know the end;

And loving him, we may be strong,

Tho' storm or sunshine he may send.

SELECTED.

MOSQUITO-EATERS.

The Hawaiian Islands, which have been called the "Paradise of the Pacific," did, in former times, correspond to that description in one very important respect—the entire absence of mosquitoes. Unfortunately, however, the stinging gnats were introduced by ships, and eventually became such a nuisance that, a year ago, the inhabitants sent to the United States to get fishes to devour the pests.

These fishes were obtained from the neighborhood of Galveston, Texas. "Killifish" they are called—little minnows, which have a voracious and insatiable appetite for mosquito "wrigglers." Four hundred and fifty of them, representing three different species, were shipped to Honolulu last September.

The fishes were divided into four lots, three of them being liberated in different places. Those of the fourth batch were confined in suitable breeding-ponds. Both those set free and those kept in captivity multiplied with extraordinary rapidity, and the fresh waters, large and small over the archipelago are now being stocked with the finny immigrants. It is only a question of a few years before practically every pond and lake in the Hawaiian Islands will swarm with these hardy foes of the mosquito.

No bit of fresh water in which the minnows abound can possibly produce any mosquitoes; and, by supplementing this method of defense with applications of petroleum where the fishes are not, the Hawaiian authorities expect practically to exterminate the pestiferous insects.

HONEST MIRRORS.

One of the most fashionable and expensive luxuries of of to-day is a mirror of quartz-crystal; not a large mirror, of course—for such a thing could not be procured anywhere in the world, material of which to make it being lacking—but a hand-glass of small size. Quartz-crystal is rarely found in flawless pieces weighing more than a few ounces.

The mirror of quartz-crystal has one very important advantage over glass—it is colorless. No matter how fine the "plate" may be, mirror-glass is never perfectly white—if such a term may be used as signifying lack of color. You can see this for yourself if you will take a looking-glass from its frame and look through it edgewise. So viewed, it will appear greenish.

Now, this greenish tint is a serious misfortune in my lady's toilet glass, for, on account of it, the mirror does not do her complexion justice. It detracts from the rosy hue of her skin.

With quartz-crystal, however, it is different. A slab of it is just about the most colorless thing in Nature; and, when skillfully cut and backed with a film of silver like an ordinary mirror, it gives back to the eye of her who looks into it all the rosy tints, unmodified by greenish or other displeasing rays. Hence its popularity as material for a costly looking-glass.

"Costly" is an appropriate word, indeed inasmuch as such a hand-glass of small size, may easily be worth \$300 or \$500. Pieces of flawless quartz-crystal large enough to furnish the requisite slabs are sadly rare—though one weighing three hundred pounds was found by a mountain girl in North Carolina not long ago. Unfortunately, being ignorant of its great value, she broke it in trying to separate it from the rocky matrix in which it was embedded, and the largest fragment that finally reached a market in New York was only one-sixth the size of the original mass.

THE JEWS.

By Edwin Markham.

Once verily, O mighty Czar, your crown was justified,
When from your place among the thrones your lifted
spirit cried:

"Let there be no more wars on earth, let weary can-
nons cease."

Well was it, Ruler of the North, that Cæsar should
say "Peace!"

But yet from Russia comes a cry of souls that would
be free;

A cry from the windy Baltic runs down to the Euxine
Sea.

It is the cry of a people, of a people old in grief,
A people homeless on the Earth and shaken as the
leaf



Listen a moment with your heart and you will hear, O
Czar,
There in your clear cold spaces under the great North
Star—
There in your Arctic silences swept clean of base de-
sire,
Where the unseen watcher reaches up the awful Fan
of Fire.
Around you is the vastness and the wondrous hush of
snow,
That you may hear their cry in the night and let the
captives go
Have they not kingly lineage, have they not pedigree?
Are they not wrapt with wonder, like the darkness of
the sea?
They come out of the night of years with Asia in their
blood,
Out of the mystery of Time that was before the Flood.
They saw imperial Egypt shrink and join the ruined
lands;
They saw the sculptured scarlet East sink under the
gray sands;
They saw the star of Hellas rise and glimmer into
dream;
They saw the wolf of Rome draw suck beside the yel-
low stream,
And go with ravenous eyes ablaze and jaws that would
not spare,
Snarling across the Earth, the, toothless, die upon his
lair.
And have they not had grief enough, this people
shrunk with chains?
Must there be more Assyrias, must there be other
Spains?
They are the tribes of sorrow, and for ages have been
fed
On brackish desert-wells of hate and exile's bitter
bread.
They sang the elegies that tell the grief of mortal
years;
They built the tomb of Pharaohs, mixing the bricks
with tears;
They builded up fair cities with no threshold for their
own;
They gave their dust to Nineve, to Babylon their moan.
After tears by ruined altars, after toils in alien lands,
After wailings by strange waters, after lifting of vain
hands.
After cords and stripes and burdens, after ages scorched
with fire,
Shall they not find the way of peace, a land of heart's
desire?
Shall they not have a place to pray, a place to lay the
head?
Shall they not have the wild bird's rest, the fox's
frugal bed?
Men's eye are on you, mighty Czar; the world awaits
the word;
The blood-splashed gates are eager, and the rusted
bolt has stirred!

—From *The Israelite Alliance Review*.

HOLD THOU ME UP.

Hold Thou me up where'er the way is hidden,
And clouds hang darkly in the sky above;
When wild misgivings come to me unbidden—
O Father, hold me closely in thy love.
Hold thou me up under each new temptation,
Lest I should fall beneath its subtle power.
Thou who art ever near, be my salvation,
My rock, my fortress, in the trying hour.
Hold Thou me up when my weak heart is failing
Before the troubles of the way I take,
Make me to feel that Thou art all-prevailing—
That thou wilt succour me for Jesus's sake.
Hold Thou me up, O Lord my God, whenever
The flowers of pleasure spring around my days,
And let no fancied joy my spirit sever
From Thee, who gavest me thy love always.
Hold Thou me up till I in death am sleeping—
Till I am far from danger, safe and free,
In that fair land where, in thy gracious keeping,
I rest forevermore at home with Thee.

MARIANNE FARNINGHAM.

KEEP A GOOD LOOKOUT AHEAD.

'Twas a winter night, and the howling wind
Blew fiercely through grove and tree,
And the storm bird's cry most sadly foretold
A wild wild night at sea.
Then a hark was seen on the crested wave,
Now hid in the ocean's bed.
And a stern cry, borne on the blast, was heard,
"Keep a good lookout ahead."
But weary and thoughtless the sailors slept,
And left her to her fate.
When a crash that awoke them all was heard,
But, alas! too late, too late.
That careless crew are now at rest,
Asleep in their ocean bed.
Alas! how many are lost for the want
Of a good lookout ahead.
'Tis thus with the drinker of alcohol,
As he journeys toward the tomb;
He blindly and heedlessly hurries along
To a sure and fatal doom.
Submissively yielding to appetite,
By fiery passions led,
He founders at last, and all for the want
Of good lookout ahead.
"Hark: look ahead!" 'tis a voice from above;
"Confine not yout gaze below" (these)
There are pleasures beyond more lasting than
That you must so soon forego.
Forget not the fate of the sailor crew,
Now silent and cold, and dead.
Be sober, be vigilant, never neglect
A good lookout ahead."—*Sel.*

NOTICE.

The J. A. V. Training Class will be re-opened on May
1st, 1907 at the Dufferin Christian Girls' High School La-
hore. All desirous of joining and wishing to obtain scholar-
ships, should communicate as soon as possible with the
Principal.

THE

The Or
This pape
work and to
Indian Chur
Published
price Rs. 2/
Editor: T
Bengal.
All corre
vertisements
Mission Pres

A

of w

Urdu
Engli
Urdu
Terms p

RATES

One-eighth
One-fourth
One-half
One
Full page

Jobs—2
1 a. per line

Address,

THE INDIAN STANDARD.

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church

Published at the Rajputana Mission Press, Ajmer. price Rs. 2/ 4/per annum, postage included.

Editor: The Rev. J. A. Graham D. D. Kalimpong Bengal.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Weekly Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2	8
English only	...	" 2	8
Urdu and English	...	" 3	8

*Terms payment strictly in advance***RATES OF ADVERTISEMENT ENGLISH OR URDU.**

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	50 "
Full page	30 "	50 "	90 "

Jobs—2 as. per line for one insertion. subsequent insertions 1 a. per line. Minimum Charge Rs 1.

MAKHZAN I MASIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASIHI,

ETAH U. P.

MESSRS WYLIE BROTHERS.

LESSEES AND PROPRIETORS OF

The Lodiana Mission Press

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing from 80,000 to 100,000 pages 8vo, daily.

Estimates of cost of printing are supplied on demand. *Special terms will be given for large orders.*

BINDING OF ALL KINDS DONE TO ORDER

Address all orders to

**Wylie Brothers,
Mission Press, Ludhiana.**

NOTICE.

The Allahabad Christian College affiliated to the Allahabad University, teaches up to B A and B. Sc.

For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

BUBONIC PLAGUE.

BUBONIC PLAGUE, a pamphlet by Dr. D. N. P. Datta. M. D; M. S. Edinburgh, Civil Surgeon, Hoshiarpur—
IN ENGLISH, and ROMAN URDU. Rs. 3/- per 100
In PERSIAN URDU and Nāgrī Rs. 1/8/- per 100

Sunday School Helps.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. *Minimum order 8 copies.*

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. *Minimum order 50 copies.*

Address THE MISSION PRESS, Lodiana.

C. L. S.

RECENT PUBLICATIONS.

HIDAYAT I TIMARDABAN

A translation of Miss CREIGHTON'S Nursing Lessons.
(Roman Urdu) Cloth Re. 1.

THE MUSLIM CONTROVERSY (English)

BY REV. E. M. WHERRY, D. D.,

"The special object aimed at in the preparation of this book is to place within easy reach of the student of Islam the outlines of argument and contents of the book published in the Urdu Language & addressed to Muslim readers."

Price Rs. 1.

DAULAT-I-LAZAWAL.

A translation of Miss Marston's new book, "Riches that Fail Not."

SAMPAR DAI (Hindu Sects)

BY REV. B. B. ROY.

Price 6 As.

ADDRESS,

HONORARY SECRETARY,
LUDHIANA.

Do You ride in a Rickshaw?

If you do, you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address

THE PRINCIPAL.

A. T. S.

TWO NEW BOOKS.

Satyarath Parkash Darpan

BY

REV. G. L. THAKER DASS,

"A complete refutation of the Satyarath Parkash of Dayanand Saraswati"

GANJINA-I-ISLAM

BY

REV. E. M. WHERRY, D. D.,

Of special value to Theological Students, and Christian workers in general.

Price Cloth Back As. 8.

Cloth Rs. 1.

Address

THE MANAGER

MISSION BOOK DEPOT, LUDHIANA.

OR NORTH INDIA TRACT SOCIETY,

ALLAHABAD.

The Presbyterian Widows' & Orphans' Fund

This Fund was founded in 1847. Over 300 persons have joined it. In 60 years 65 widows and families have received over Rs. 75,000 in pensions. This is Rs. 900 more than the members have paid in subscriptions. Present cash capital is over Rs. 42,500.

Rates lower than in any similar Pension Fund.

Any Indian Christian, man or woman, may join.

Pensions for old age, for widows, for widowers, for orphans.

Send post card, asking for Prospectus, to

REV. WALTER J. CLARK, M. A.,

MANAGING DIRECTOR,

NAULAKHA, LAHORE.